



United Nations
Educational, Scientific and
Cultural Organization



Intangible
Cultural
Heritage

International Assistance

ICH-04-Report – Form

INTERNATIONAL ASSISTANCE FROM THE INTANGIBLE CULTURAL HERITAGE FUND

PROGRESS NARRATIVE REPORT

Beneficiary State(s) Party(ies): MALAWI

Project title:	Safeguarding ICH in Malawi Through Non-Formal Learning and Transmission
Reporting period:	From: 21/05/2019 to: 28/01/2021
Budget:	<p style="text-align: right;">Total: US\$98,170.00</p> <p><i>Including:</i></p> <p style="text-align: right;">Intangible Cultural Heritage Fund: US\$91,860.00</p> <p style="text-align: right;">State Party contribution: US\$6,310.00</p> <p style="text-align: right;">Other contributions: US\$0.00.00</p>
Implementing agency (contracting partner or UNESCO Field Office):	Malawi National Commission for UNESCO
Contact person:	<p>Title (Ms/Mr, etc.): Mr</p> <p>Family name: Magomelo</p> <p>Given name: Christopher</p> <p>Institution/position: Senior Assistant Executive Secretary (Culture)</p> <p>Address: P. O. Box 30278, Lilongwe 3</p> <p>Telephone number: +265 880 060 537</p> <p>E-mail address: cmagomelo@unesconatcom.mw</p>
Partner agency (in the case of a service from UNESCO project):	na
Implementing partners:	Department of Museums and Monuments

Background

Provide a brief description of the situation existing at the time of the request and the need that the assistance aimed to address. For safeguarding of a particular element, provide a description of the element, its viability and why safeguarding measures were required. For preparation of inventories, strengthening of capacities, awareness-raising, visibility or other safeguarding not focussed on a particular element, identify gaps that were to be addressed. For emergency assistance requests, describe the nature and severity of the emergency at the time of the request.

Not fewer than 750 or more than 1000 words

Between 2007 and 2016 three community-based inventories have been compiled which are contained in three printed documents namely: Inventory of Malawi's ICH, Volume 1; Volume 2; and Volume 3 which can be accessed on www.malawinatcom.mw and extracts of them can also be accessed on

www.cut.ac.zw/saich/saichat/index.php/user/element/countries/malawi. They contain elements in all the five domains of ICH namely: oral traditions and expressions; performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship. However, the three inventories do not contain the variations that exist in pottery and textile traditions in Malawi. In addition, there has not been much transmission and popularisation outside the practicing communities. This project intends to facilitate transmission within and outside the practicing communities through non-formal education.

Non-formal education refers to education that occurs outside the formal school system. Non-formal education is often used interchangeably with terms such as community education, adult education, lifelong education and second-chance education. It refers to a wide range of educational initiatives in the community, ranging from home-based learning to government schemes and community initiatives. It includes accredited courses run by well-established institutions as well as locally based operations with little funding.

Since 2009, UNESCO has been supporting a global capacity-building programme aimed at assisting countries in building institutional and professional capacities required for the effective implementation of the 2003 Convention for the safeguarding of the Intangible Cultural Heritage (ICH). This has largely been through non formal education or learning. The programme is part of the global and national efforts to attain long-term development goals. It intends to assist beneficiary countries with making development more sustainable, ensuring the viability of the ICH present in member countries and strengthening relations within and between communities, through the effective implementation of the Convention.

Malawi participated in such a programme which was implemented by the UNESCO Regional Office for Southern Africa based in Harare, Zimbabwe from 2010 to 2016. The results of this project in Malawi were: the Inventory of Malawi's ICH Volume 2 as well as training of 14 teachers from across the country and 14 community-based youth practitioners from across the country on community-based inventorying of ICH and implementation of the 2003 Convention; the training of 10 national trainers of trainers mainly from public cultural institutions and two international trainers. A sub-regional platform was also created called Southern Africa Intangible Cultural Heritage (SIACH) network which has a web-based database that can be accessed on:

<http://www.cut.ac.zw/saich/saichat/index.php/user/element/countries>.

The 40 people trained in this programme, having assisted communities in the subsequent work concerning preparation of nomination files and safeguarding projects and programmes are not nearly enough for a country of 17million people that is rich in intangible cultural heritage practiced by more than 15 linguistic communities. The three inventories so far developed have also not documented ICH concerning the variety of weaving and pottery traditions practices that exist in Malawi.

Therefore, there still exist the need to: continue building capacity among teachers and

community youth for implementation of the 2003 convention and measures of safeguarding ICH and community-based inventorying of those elements that have not yet been inventoried, through non formal learning because using the formal path would require more time due to the cyclical nature of formal curriculum approval; as well as domestication of the convention through its translation into local languages.

In 2013, the Internal Oversight Service (IOS) of UNESCO carried out an evaluation exercise on the impact of the 2003 Convention. The interviewed stakeholders stressed the importance of capacity building for its successful implementation. It was however, noted that while information on project results, successes and challenges may be available in project reports, review meetings and facilitators' assessments developed at the end of training delivery, there is usually no follow-up information on any sustained behaviour or structural change and the ultimate impact resulting from UNESCO's intervention through capacity-building activities.

During the capacity building project, at the end of the training courses for teachers, and during the community-based inventorying exercises there were persistent calls from the teachers and practicing communities for more training because the skills gained were found to be very useful not only in inventorying ICH and implementation of the convention but also in everyday teaching of a wide range of subjects in the schools. The primary school curriculum has Chichewa language, expressive arts subjects and community research topics, which are supposed to draw examples from the local communities for teaching. The skills on research and documentation of ICH were found to be quite handy in this regard as the teachers would be able to do research and obtain examples from their communities. Teachers observed that actually they would teach their pupils some of the skills of obtaining information from the communities. They proposed introduction of the knowledge and skills contained in the ICH as well as the community based inventory methodology in the school whether formally or non formally. Even if non formally introduced they assured that the skills would be used in the classroom.

Furthermore, during the inventorying, teachers lamented that there were no platforms for transmission of the ICH at school level and local exhibitions by practitioners and participated by schools would assist in transmitting the skills, knowledge and practices contained in the elements. Cultural associations on the other hand have lamented that although there exist localised events among practicing communities, there is no national platform for transmission of the elements.

Therefore, this project is in a way a follow-up on the achievements of the past capacity building projects in order to sustain them and ensure behavioural change. The number of trained experts will grow, the existing inventories will continue to be updated while new ones are developed. Teachers will be trained, schools will have non formal skills on safeguarding ICH, and the apprenticeship and exhibitions will ensure continued transmission of the pottery, weaving and other traditions to the youth in the practicing communities.

Objectives and results attained

Overall, to what extent did the project attain its objectives? Describe the main results attained, focussing in particular on the perspective of the direct beneficiaries and communities. For each expected result identified in the request, explain whether it was fully or partially attained. Also describe any unexpected results, direct or indirect, whether positive or negative.

Not fewer than 100 or more than 500 words

The following objectives and expected results of the project were attained:

Objective 1: To train 90 more teachers and youth in the safeguarding of ICH and implementation of the 2003 convention in the three regions of Malawi through workshops and apprenticeship

Expected Result 1: 90 primary school teachers and youth able to teach safeguarding of ICH

and conduct community-based inventorying of ICH

Partly achieved: 86 teachers and community-based youth were trained in all the three regions of Malawi.

Objective 2: To conduct community-based inventorying of Malawi's Intangible Cultural Heritage in the three regions of Malawi and update existing inventories

Expected Result 2: Inventory containing Malawian pottery, weaving traditions and other elements in the performing arts and craftsmanship domains were documented to be added to the Inventory of Malawi's Intangible Cultural Heritage

Fully achieved: An inventory of more than 36 elements in craftsmanship and performing arts including Malawian pottery and weaving traditions were collected to be added to the inventory of Malawi's intangible cultural heritage.

Objective 3: To domesticate the 2003 convention for the safeguarding of ICH in Malawi

Expected Result 3: The 2003 Convention for the safeguarding of intangible cultural heritage translated into Citumbuka, Ciyao, Cilhomwe and Kyangonde local languages for distribution in schools

Partially achieved: The 2003 Convention for the safeguarding of ICH was translated into Chitumbuka and Chiyao. It is yet to be translated into Chilhomwe and Kyangonde

Objective 4: To showcase the ICH updated inventories to school children, out of school youth and communities in Malawi

Not achieved yet.

Expected Result 4: More than 1000 people learn about their communities' intangible cultural heritage including pottery and weaving traditions and take part in their practice and safeguarding through apprenticeship and local exhibitions.

Not achieved yet.

Description of project implementation

Provide a description of the activities undertaken and the outputs they generated (e.g. trainings, consultation process, technical assistance, awareness raising, publications, toolkits, etc.). Also describe any problems encountered in project delivery and corrective actions taken. Describe the role of the implementing agency and of the partner agency (in the case of a service from UNESCO project) and the role of other implementing partners in carrying out activities and generating outputs.

Not fewer than 1000 or more than 1500 words

1.1 Preparatory/Consultation Meetings: Briefing/planning meetings

Briefing/planning meetings took place in Northern, Central and Southern Regions. Dr. Elizabeth Gomani-Chindebvu, the Chairperson of the Malawi National Intangible Cultural Heritage Committee and Director of Department of Museums and Monuments moderated all the briefing meetings.

They were participated by facilitators, District Education Managers, community-based youth as well as community-based representatives of cultural heritage associations and foundations. Three members of the National ICH Committee and the National Commission for UNESCO formed the organising team.

The facilitators made presentations. Dr. Lovemore Mazibuko, introduced the 2003 Convention for the Safeguarding of Intangible Cultural Heritage; and Mr. Christopher J. Magomelo, reviewed progress on the implementation of the convention in Malawi and the Project on Safeguarding of the ICH of Malawi Through Non Formal Learning and Transmission. The presentations were intended to give the participants a complete picture of the status of implementation of the convention as well as the project.

1.1.1 Northern Region

The briefing/planning meeting took place on 19th January, 2020 at St John of God in Mzuzu City. In total six (6) female community representatives and 14 male representatives and education managers attended the meeting.

The briefing meeting participants agreed that the process of identifying teachers for training on community-based inventorying would be done according to the following guidelines:

- Teachers would be identified by respective District Education Managers
- Only primary school teachers to be identified;
- Teachers with passion for culture;
- Teachers of either Life skills, Social studies or Creative Arts;
- Teachers with basic computer skills
- Teachers with experience taking pictures

In total 18 teachers were identified by their representatives to participate in the project.

Identification of community-based youth for the training on community-based safeguarding of ICH would be done as follows:

- Youth to be identified by the executive members of Mzimba Heritage Association, Chitipa-Karonga Heritage Association; Tumbuka Heritage Association; and Madauku waAtonga (Tonga Heritage Association);
- Youth with passion for culture;
- Youth who are active members of heritage associations;
- Youth who finished secondary school;
- Youth with basic knowledge of computer;
- Youth with basic knowledge of photography;

In total 12 community-based youth were identified by their community representatives to participate in the project. It was further agreed that organizers should create a Whatsapp forum for the group in order to ease communication and follow up on identification process.

1.1.2 Central Region

The meeting took place on 10th February, 2020 at Crown Hotel in Lilongwe. In total 19 participants attended the meeting.

Identification of District Education Managers and youth was done similarly as in the North. In the end five (5) heritage associations female representatives and 14 male representatives and education managers attended the meeting.

The briefing meeting participants agreed that the process of identifying teachers for the training on community-based inventorying would be done according to the same guidelines as those used for the Northern Region with district-specific variation on numbers. In total 21 teachers were identified by their representatives.

Identification of community-based youth for the training on community-based inventorying would also be done according to the same guidelines as for the Northern Region with district-specific variations on numbers:

- Youth to be identified by the executive members of the heritage associations based in the Central Region namely: Chewa Heritage Foundation; Mchinji Ngoni Heritage Association; and Maseko Ngoni Heritage Association.

It was also agreed that organizers should create a Whatsapp forum for the group in order to

ease communication and follow up on identification process.

In total 14 community-based youth were identified by their community representatives to participate in the project.

1.1.3 Southern Region

The meeting took place on 24th February, 2020 at Mulhako wa Alhomwe Headquarters conference room in Blantyre. In total 15 participants attended the meeting.

Identification of District Education Managers and youth was done similarly as in the North. In the end five (5) heritage associations female representatives and 10 male representatives and education managers attended the meeting.

In Southern Region the leaders were asked in advance to identify teachers and youth to participate in the training on community-based safeguarding of ICH based on the same criteria agreed in the Northern and Southern Regions

The leaders identified 19 more teachers and youth. These were invited together with the leaders but were requested to arrive a day later for the training from 26 February to 3 March 2020. However, 15 of them managed to attend the training.

- Youth were identified by the executive members of the heritage associations based in the Southern Region namely: Mulhako wa Alhomwe; Chibanja cha Ayao; Mgumano wa Asena na Aman'ganja. It was also agreed that organizers should create a Whatsapp forum for the group in order to ease communication and follow up on identification process.

2. Training on Community-based Safeguarding of ICH

2.1 Northern Region

The training took place from 23rd to 28th March, 2020 at St John of God in Mzuzu City. It involved facilitators, identified primary school teachers, community-based youth and representatives of cultural heritage associations. In total 33 participants attended the meeting. Three members of the National ICH Committee and the National Commission for UNESCO formed the organising team. Dr. Elizabeth Gomain-Chindebvu, the Chairperson of the Malawi National Intangible Cultural Heritage Committee and Director of Department of Museums and Monuments moderated the training session. The topics covered were:

2.2 Central Region

The training took place from 14th to 18th September, 2020 at SMEDI, Mponela in Dowa District. It involved facilitators, the identified primary school teachers, community-based youth and representatives of cultural heritage associations. In total 33 participants attended the meeting. Three members of the National ICH Committee and the National Commission for UNESCO formed the organising team. Dr. Elizabeth Gomain-Chindebvu, the Chairperson of the Malawi National Intangible Cultural Heritage Committee and Director of Department of Museums and Monuments moderated the training session.

2.3 Southern Region

In the Southern Region the training was conducted immediately after the briefing meeting from 26 February to 3 March, 2020 at Mulhako wa Alhomwe Headquarters in Blantyre.

3. Community-based Inventorying of ICH

The inventorying exercise started with front running, a necessary step which was not originally in the plan. It involved the trainees of the community-based inventorying of ICH making advance contacts and arrangements with practicing communities for the inventorying to go smoothly. It entailed traveling and material acquisition for ICH in the craftsmanship domain and associated costs thereof. The front running took place between 29th March and 5th June, 2020 in the North and 18th September and 30th October in the

Centre and South..

The inventorying exercise itself took place from 12th to 22nd June 2020. in the North and 4th to 17th November in the Centre and South.

More than 10 elements were documented in all the three regions but a total of 30 ICH elements were selected for inclusion in the inventory from across the three regions. The following elements have so far been processed:

1. The Art of Making Ichaka Cha Isembe a Wooden Hoe Handle;
2. The Art of Making Isembe ni Tupa, an Axe, Using Traditional Iron Forging Technique.
3. The Art of Weaving Chipyerero, a Traditional Broom;
4. The Art of Weaving Mujavi, a Traditional Sleeping Mat from Palm Leaves.
5. The Art of Weaving Chikwati, a Traditional Vegetable Storage Container;
6. The Art of Weaving Nthemba, a Traditional Maize Storage Barn.
7. The Art of Curving Ngwembe, a Wooden Plate;
8. The Art of Making Chihlango, a Ngoni War Shield.
9. The Art of Making Ng'oma, a Traditional Music Drum;
10. The Art of Making Mtchuko, a Water Storage Clay Pot.
11. The Art of Weaving Lipalu, a Winnowing Basket;
12. The Art of Weaving Sokola, a Food Carrying Basket.
12. The Art of Weaving Mpandambewa, the Traditional Grass Door;
13. The Weaving of Mono, the Traditional Fish Trap;
14. The Art of Weaving Shwanda, the Traditional Bamboo Basket;
4. The Art of Weaving Kakhuta Gona, the Traditional Reclining Bamboo Chair;
15. The Art of Weaving Ndendera, the Cane Round Chair.
16. Msindo the Joyous Women Dance of the Ngoni Maseko;
17. Uyeni, the Girls Instruction Dance of the Ngoni;
18. Ngoma, the Ngoni War Dance;
19. The Art of Making Mthini, the Ngoni Headgear;
20. The Knowledge of Making Kachasu, a Traditional Rum.
21. The Knowledge of Baking Chigumu Chanthochi, the Traditional Banana Cake;
22. The Art of Weaving Kalyopa, the Traditional Reed Door;
23. Chitenge the Chewa weaving tradition;
24. The Pottery traditions of the Lower Shire;
25. The Weaving of Maseche the traditional musical instrument of the Sena;
26. The Making of Mangolondo, xylophonic musical instrument;
27. Mchangala, the single stringed guitar of the Sena people;

The processing is being done by the teachers and youth in their respective communities and the reporting is piecemeal.

4. Production of domesticated text of the 2003 convention

The 2003 Convention text was translated into two local languages namely ChiTumbuka and ChiYao. It is yet to be translated into KyaNgonde and ChiLohmwe languages. Printing of 250 copies of the translated text in each language is yet to be done.

Community involvement

Provide a description of the mechanisms used for fully involving the community(ies) concerned. Describe not only the participation of the communities as beneficiaries of the project, but also their active participation in the planning and implementation of all activities.

Not fewer than 300 or more than 500 words

Communities were at the centre of the planning and implementation of the activities so far implemented.

Community involvement in planning:

Firstly, in deciding when and where the briefing/planning meeting should take place and identification of who to participate, the National Intangible Cultural Heritage Committee involved the community-based representatives. In the Northern Region Mzimba Heritage Association; Chitipa-Karonga Heritage Association; Tumbuka Heritage Association; and Madauku waAtonga (Tonga Heritage Association) were involved. In the Central Region Chewa Heritage Foundation; Mchinji Ngoni Heritage Association; and Maseko Ngoni Heritage Association took the lead. In the Southern Region Mhako wa Alhomwe; Chibanja cha Ayao; Mgumano wa Asena na Aman'ganja. The District Education Managers in all the three regions were also involved. Secondly, the nominated representatives of the

community-based heritage associations mentioned above took central role during the briefing/planning meeting in developing the programme for the next activities namely training on community-based safeguarding of ICH, translation of the convention text, community-based inventorying, apprenticeship and exhibition as well as identified the community-based youth and teachers to represent their respective associations and education districts in these activities.

The Chitipa Heritage Association, Ngonde Heritage Association, Tumbuka Heritage Association, Mzimba Heritage Association and Toanga Heritage Association in the Northern Region identified 12 active community-based youth from all the six districts in that region.

The District Education Managers in the Northern Region identified 18 teachers from all the six districts in that region.

The Chewa Heritage Foundation and Maseko Ngoni Heritage Association in the Central Region identified 14 active community-based youth from all the 10 districts in that region.

The District Education Managers in the Central Region identified 21 teachers from all the 10 districts in that region.

The Mulhako wa Alhomwe and Mgumano wa Asena ndi Mang'anja and Chibanja cha Ayao heritage associations in the Southern Region identified 19 active community-based youth members from all the 14 districts in that region.

The District Education Managers in the Southern Region identified 20 teachers from all the 14 districts in that region.

Community Involvement in Implementation:

Firstly, after receiving the training on community-based safeguarding of ICH the identified community-based youth and teachers conducted the front running to identify the ICH elements to be inventoried as well as agree with the practitioners on the dates for the field exercise. The facilitators only guided them in prioritising the list of ICH elements they had identified in consultation with their communities.

Secondly, a selected number of the identified community-based youth and teachers conducted the field work on community-based inventorying of ICH in all the three regions with some guidance from the facilitators. They were organised in groups of 6 each and there were 2 groups in each region. Each group documented more than 6 ICH elements but when they met to share the elements collected they were asked to select a total of not less than 10 elements in each district for inclusion in the inventory. A total of 30 elements were selected. Some were still processing the UNESCO Inventory Outline during the time of reporting.

Sustainability and exit/transition strategy

Describe how the benefits of the project will continue after the project has been completed. Where appropriate, describe the steps undertaken to ensure the following:

- *Sustainability of activities, outputs and results, including with reference to how capacity has been built under the project. Also describe any planned follow-up measures to ensure sustainability.*
- *Additional funding secured as a result of this project, if any. Indicate by whom, how much and for what purpose the contributions are granted.*

Describe how the ownership (of activities, outputs, results) by stakeholders and the community(ies) in particular has been promoted.

Describe, if relevant, how tools, processes, outputs, etc. have been adopted, adapted, replicated and/or extended for future use (e.g. in other regions, communities, elements, or fields of intangible cultural heritage).

Not fewer than 100 or more than 500 words

The involvement of the heritage associations through the traditional community leaders ensured that the safeguarding of ICH activities will be adopted and integrated into their normal already existing culture preservation programmes and activities. Prior to this project,

the traditional authorities through the associations had expressed the need for building the associations' capacities in safeguarding ICH. Their involvement in the planning and implementation of the training on safeguarding of ICH and the community-based inventorying field exercise gave them the needed knowledge and skills to conduct similar activities on their own. All the associations committed to continue training their members and conducting their own inventorying of ICH as a normal activity thereby ensuring ownership.

To demonstrate their commitment, the associations sent additional members to participate in the training and inventorying exercises which they directly financially supported with DSAs and travel. Chitipa-Karonga Heritage Foundation for instance supported DSAs and travel costs for two additional executive members to participate in the planning meeting and training on safeguarding of ICH which translated to about US\$400. Tonga Heritage Association paid for three extra people to participate in the same briefing/planning meeting and training translating to another US\$600 worth of support. Mulhako wa Alhomwe heritage association supported with free conference venue at it Headquarters in Blantyre translated to arround US\$700.

The involvement of the District Education Managers in the planning and training further ensured that the capacity building tools, inventorying process and outputs will be used by the teachers who teach subjects that depend on local cultural knowledge, skills and materials for effective teaching such as Expressive Arts, Life Skills and Social Studies. The teachers will be able to conduct their own inventorying exercises to collect relevant knowledge, skills and materials for teaching thereby promoting ownership of the capacity transferred to them by the training. The district education mangers will further act as a advocates for inclusion of the knowledge, guidelines and processes concerning safeguarding of ICH into the formal education curriculum through the relevant subjects.

A member of the National Intangible Cultural Heritage Committee (NICHC) Sungani Zakwathu (Safeguard Our Heritage) a non-governmental organization, has organized the teachers who participated in the training and inventorying of ICH and created school-based groups on safeguarding local ICH through inventorying and non-formal transmission in the communities they serve. This will ensure that through the NGO, heritage associations, district education managers, teachers and community-based youth the outputs of the project so far achieved will be sustained indefinitely.

The names and contact details of the trained teachers and youth have been kept in NICHC's records for future follow-up on the use of the knowledge and skills gained as well as the materials collected during the inventorying. The NICHC plans to use them for future capacity building exercise for those who could not attend now because of limitation of resources as well future inventorying exercises at national level.

Lessons learnt

Describe what are the key lessons learnt regarding the following:

- *Attainment of expected results*
- *Ownership of key stakeholders and community involvement*
- *Delivery of project outputs*
- *Project management and implementation*
- *Sustainability of the project after the assistance*

Not fewer than 300 or more than 750 words

The achievement of 86 primary school teachers and youth able to teach and conduct community-based inventorying of ICH out of the target of 90 means that 95% of the expected results were achieved with the first instalment. Although the project document had targeted equal distribution of the number of teachers and youth across the three

regions, practically it was not possible and also the community themselves reviewed this and felt that was not realistic because of the different demographics of the regions in terms of cultural groups. The main lesson learnt here therefore, is that it is more impactful to focus on a specific ethnic or cultural group or individuals in future training on inventorying of ICH.

The addition to the existing inventory of Malawi's intangible cultural heritage of more than 36 elements in the domains of craftsmanship and performing arts including weaving and pottery traditions represents more than what was hoped for the entire project. The lesson that was learnt with this achievement is that the communities were eager and enthusiastic to take part in the training and inventorying exercises in spite of the COVID-19 pandemic. However, though the project had specifically focused on inventorying weaving and pottery traditions, communities members and teachers insisted that it should be open to other elements because not many varieties of the weaving and pottery elements would be found. It means that the target was overestimated during the development of the project by the communities themselves.

The translation of the 2003 Convention for the safeguarding of ICH into ChiTumbuka and ChiYao represents achievement of the target by 50%. The fact that it is yet to be translated into ChiLhomwe and KyaNgonde is because these languages compared to ChiTumbuka and ChiYao do not have orthographies or a lot of written literature and will require a wide range of speakers of the language to agree with the translation. Due to the time it requires, the translation into these two languages was planned for the second phase of the project (after second instalment is disbursed).

The transmission of the communities' ICH including pottery and weaving traditions to 1000 people, apprenticeship and local exhibitions were not achieved as they were planned for the next phase.

Although for those activities implemented, the outputs delivered surpassed the targets, the delivery itself was delayed by the COVID-19 pandemic. The pandemic necessitated a five month delay of the execution of the project from March to April then from August to October, 2020. This necessitates that subsequent projects should plan for eventualities caused by natural phenomena.

The National Intangible Cultural Heritage Committee, the District Education managers of 25 out of the 28 Districts the Chitipa-Karonga Heritage Association, Tumbuka Heritage Association, Tonga Heritage Association, Mzimba Heritage Association, Chewa Heritage Association, Ngoni Maseko Heritage Association, Mulhako wa Alhomwe Heritage Association, Chibanja cha Ayao Heritage Association and Mgumano wa Asena na aMan'ganja Heritage Association, were involved through their nominated representatives at every stage of the activities so far implemented from planning the briefing/planning meeting, actual planning of the subsequent activities, implementation of the training, implementation of the inventorying of ICH and the documentation of the outputs of the inventorying exercises.

The Malawi National Commission for UNESCO by virtue of being the NICHC secretariate implemented the project in collaboration with the convention focal point in the Department of Museums and Monuments and all the heritage associations named above. The management was smooth although budgetary constraints threatened to impact the attainment of results and delivery of outputs. The budget for inventorying ICH from the width and breath of the country was grossly low. However, the lesson learnt is that sometimes it is not just the money but the commitment of the communities concerned and people implementing the project that matters.

The involvement of the above named institutions and associations guarantee the sustainability of the project after the assistance because they all committed to integrate the activities therein into their normal programmes and plans. Each heritage association has a nationwide annual festival in which capacity building activities are carried out prior and exhibitions mounted during the events. The Chitipa-Karonga Heritage Association have the

Ngonde annual celebrations under Paramount Chief Kyungu; the Tumbuka Heritage Association have the Gonapamhanya festival under Paramount Chief Chikulamayembe, the Mzimba Heritage Association have the Mtheto Festival under the Inkosi ya Makosi Mbelwa, the Ngoni Maseko Heritage Association have the Umhlangano Festival under Inkosi ya Makosi Gomani, the Chewa Heritage Association have the Kulamba Ceremony, the Mulhako wa Alhomwe have the Mlhako Festival and the Chibanja cha Ayao have a festival of the same name, the same with Mgumano wa aSena na Mang'anja and Mdawuku wa aTonga.

Annexes

List the annexes and documentation included in the report:

- publications, evaluation reports and other outputs, when applicable
- progress reports prepared during the contract period
- list of major equipment provided under the project and status after termination of contract period
- other (please specify)

A progress report with inventory outlines of 23 elements of those so far processed in the appendix

13 Unedited video clips of weaving and pottery ICH elements

1 draft edited 10 minute video on "The Art of Weaving a Maize Granary "

23 Photographs of the weaving and pottery ICH elements

Name and signature of the person having completed the report

Name: Christopher Julio Magomelo

Title: Senior Assistant Executive Secretary (Culture)

Date: 20th January, 2021

Signature:

